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Morning: Religion in Two Words.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 14.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Balham Assembly Rooms (Small Hall), 3, Rev. Dr. MORITZ WESTON.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
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 Essex Church, The Mall, Notting Hill Gate, 11, Rev. H. E. B. SPEIGHT; 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A. Evening discourses during December:—"Religion in Robert Browning," Dec. 14, "A Death in the Desert."
 Forest Gate, Upton-lane, 11, —; 7, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES, Ph.D.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. ARTHUR GOLLAND.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Mr. E. R. FYSON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. F. G. BARRETT AYRES.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11 and 6.30, Mr. F. COTTER.
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 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
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 {STYAL, 6.30, Rev. E. A. VOYSEY, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
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 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
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 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
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 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A. Tuesday, December 16, 1.15 to 1.45, Rev. DENDY AGATE, B.A.
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 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. M. ROWE.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
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BIRTH.

GOLLAND.—On December 3, at 4, Redan-street, Ipswich, to the Rev. and Mrs. A. Golland, a son.

DEATHS.

COLLIER.—On December 7, at the Hermitage, Snaresbrook, Susan, widow of Alfred Collier, of Stamford Hill, aged 81 years.

HOLLINS.—On November 26, at 16, Westbourne-road, Birkdale, Ada, third daughter of the late Henry Hollins, of Southampton, formerly of Woodhill, Pendleton.

RUTT.—On December 7, at a Nursing Home, Eliza Mary, widow of Henry Rutt, aged 73.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

APPARENTLY prize-fighting of a most vulgar and debasing kind is still allowed, when it is patronised by the National Sporting Club and described as the good old English sport of boxing. One of the chief events of public interest this week, if we may judge by the amount of space given to it in the newspapers, has been the contest for the Heavyweight Championship of Europe between Carpentier and Wells. The descriptions of the fight, set out in florid detail, are disgusting in the extreme. "Another punch on the angle of the jaw sent him floundering, and a right swing finished the movement. Wells lay on the floor beaten to the world. He could not rise, or even move," &c., *ad nauseam*. And yet we have seen hardly any public censure of the whole thing. The *Daily Citizen*, devoted to the interests of labour, sets out with avidity the amount of money—£4,000 in all—at stake in the fight, and adds the detail that spectators paid from 15 to 50 guineas for a seat. The *Times* found room for a leading article, and took the defeat of the Englishman as a text for a sermon upon the decadence of British athletics. Apparently the whole thing would have been good and noble if only the Frenchman had been beaten. For our part, we maintain that there is nothing which is so fatal to the true spirit of sport, as seen in a fine manly game, as this false adulation of professionals and the spectacular brutalities which are still in high favour with the sporting ring. And one further remark. So long as newspapers of repute pay so much attention to an exhibition of this kind they are helping to corrupt the taste of the rising generation and making it tenfold harder for high-minded citizens to fight

against unclean amusements and the evils of betting.

* * *

WHERE is Kikuyu? That is the question which many people must have asked themselves when they saw it for the first time as an important headline in the newspapers and the subject of a leading article in *The Times*. This little town in British East Africa has suddenly leapt into fame as the site of a fraternal gathering of Protestant missionaries for conference upon the possibilities of federation. The Anglican bishops of Uganda and Mombasa were present, and joined in the Holy Communion with the other members at the close of the Conference. Their action has caused grave searchings of heart in High Church circles, and the Bishop of Zanzibar has fulminated against it in a pamphlet. This conflict of principles between the men of breadth and the men of exclusive sacerdotal claims was bound to arise before long, and it is instructive that it should have come to a head in the foreign mission field, where the practical needs of religion and the claims of human sympathy suffer less from archaic ecclesiastical pretensions than they do at home. It will require all the suave diplomacy of the Archbishop of Canterbury to keep the controversy within bounds, and if it is smoothed over for the moment it will break out again. Already Dean Hensley Henson has issued a challenge to the Evangelical party to defend their liberty to "frankly and fully acknowledge fraternity with the representatives of non-Episcopal Churches in the only way such acknowledgment can formally be made—by receiving the Holy Communion with them on the basis of an absolute religious equality."

* * *

ANATOLE FRANCE has been our guest this week, more honoured than if he wore a crown. Those of us who find rare sources of delight in his exquisite prose, the lambent play of his mocking wit, and the pitifulness which seems to disarm his

laughter of all cruelty, do not forget that he has an equal claim upon our homage as the champion of the oppressed, and the brave defender of freedom and truthfulness in the midst of a howling mob. A correspondent in the *Manchester Guardian*, writing from intimate knowledge, pays the following tribute to his character: "The evolution of his opinions has been in exactly the contrary direction to that of most successful men. As he has grown older and as fame and fortune have more and more come to him, he has become more and more alive to the miseries that our social system inflicts on the masses of the people, to the evil of conflicts between nations and the appalling burden of armaments. Internationalism, social justice and equality, the brotherhood of man may be dreams, but they are at least generous dreams, and even those who do not dream them cannot deny that it is at any rate a proof of generosity of character when a man who has the world at his feet takes the side of the disinherited."

* * *

WE doubt whether there is an organised church in England which is not becoming aware of the inadequacy of its methods of training for the ministry. On the whole it is a subject to which Nonconformity has paid more attention than the Church of England, partly no doubt on account of the stress laid by the former upon a teaching ministry, but also because in his fight for existence the Nonconformist had to organise his own educational system in complete independence of the universities. The theological colleges which have succeeded the dissenting academies owe not a little of the stiffness of their tradition and the archaic flavour of their methods to their Puritan ancestry. Whether they are doing the best with the resources at their command in view of the need of men of alert mind, who want to make religion vivid and interesting to ordinary people, is a matter upon which the layman is inclined to be sceptical. There is a

suspicion that the tendency is still too strong to sacrifice the preacher to the scholar, and to value the specialist in criticism or philosophy more highly than the man of widely cultivated mind.

* * *

In the Church of England the problem is of a different kind. Ordination without any period of distinctly professional training was formerly the general rule, and it prevails still to a considerable extent. Theological colleges are a comparatively recent growth, and their management has been so largely in the hands of the High Church party that they have had about them more of the mediæval atmosphere of Catholic seminaries than of the mental freedom of modern schools of learning. The disastrous consequences of this state of things are beginning to cause grave searching of heart, as it is seen that with some brilliant exceptions, chiefly at the Universities, the clergy have hardly any capacity for intellectual leadership in religion and little understanding of the spiritual forces which are transforming the world around them.

* * *

THIS is the burden of the complaint made against the present system by "Artifex" in the *Manchester Guardian* last week. He calls special attention to the neglect of philosophy and ethics in the curriculum, and the inert conservatism which retains Paley's "Evidences" and Butler's "Analogy" as the Anglican classics in these subjects. "I have talked with a number of examining chaplains and heads of theological colleges," he writes, "and I do not know one who even pretends to be satisfied with the range of subjects required of candidates. It is, of course, easy to sneer at existing institutions, without being ready to suggest any better arrangements. But the neglect of such subjects as philosophy and ethics is too obviously indefensible for anything to be said on the other side. Even Church history is too often taught in a way which robs it of all real value. There is hardly a tenet of any heresy of the first five centuries which may not be found in an almost unchanged form in the armoury of modern opponents of Christianity. But there is so little effort made in most books on Church history to bring the questions of those days into relation with the problems of to-day that what the student learns he learns as rather tedious history, and forgets soon after he is ordained, without any realisation of the fact that what he has learned might be of value to him at the next street corner." Probably nothing really effective will be done until the laity take a more practical interest in the subject. It is not a matter which ought to be left entirely to professional advisers, who are in many cases the contented victims of their own system.

COME OVER AND HELP US.

WE desire to call special attention to the letter by the Rev. W. COPELAND BOWIE, which we publish to-day. It is an earnest appeal for help in the spiritual work of creating a new civilisation, one of the noblest and most absorbing tasks to which a man can set his hands. In an old country like our own religion has its beaten tracks, its ordinary posts of duty, its familiar pieties of church and home, which no wise man will ever regard as unimportant, and it is a good thing for the world that so many of us are able to find in them a rich and satisfying life. But there are others, spiritual adventurers, knight-errants of the Cross, to whom the call of service comes in more disturbing ways. A quiet sphere of labour and a congregation rich in pleasant friendship does not exhaust the passion of their dream. They hear the cry of the disinherited, they are stung by the intolerable pain of human degradation, and they fling themselves into the life of the city slum, reckless of their own comfort, asking for nothing but freedom to do good. There are others, swayed by a similar impulse, who hear the call of the sea. Beyond it are the lands of adventure, where primitive peoples grope in darkness, or men of their own race are laying the foundations of a new civilisation. To accept the call means exile from home, personal hardship, the firm renouncement of many things which men naturally desire. And yet it is welcomed and obeyed with an eager alacrity. It is of such stuff that great missionaries are made.

For several reasons Unitarians and other people of an unorthodox tendency have been excluded from any share in common work for foreign missions. Isolated enterprise would have involved resources beyond their power, even if it had been desirable to emphasise theological rivalry in the heart of Africa or the Pacific islands. But the result has not been altogether wholesome. It has led to a critical attitude towards the whole subject. It has accentuated the idea that a liberal interpretation of Christianity has no gospel which can be carried to the ends of the earth. It has also robbed many keen and intelligent people of a sense of the bigness of the world and the vastness and variety of human need in religious work. We believe that Mr. BOWIE places his finger on a source of fatal weakness when he

says that "many of our ministers and congregations in England often feel that they are cramped and hemmed in by conventionality and tradition, by customs and forces which limit and frequently paralyse their efforts." It is vain in these days for us to plead for more and better candidates for the ministry, unless it is to be a ministry with open pathways of adventure. Comfortable salaries may attract the average dull person; but the man who really longs to do something with his life for the sake of religion asks for the breath of danger, the hazards of uncertainty, the tasks which keep all the powers of brain and imagination working at high pressure. And the message which is spoken in pulpits at home will have a new note of confidence and joy in it, when it has been tested in fresh fields of experience and is allowed to reveal its powers of guidance and inspiration far beyond the limits of its traditional historical surroundings.

Mr. BOWIE's letter has this special merit. It is an appeal not in the abstract but in the concrete. He points to the fields which are ripe already for the harvest. He asks not for discussion but for men. Western Canada, where the prairie is being tamed and new towns built and occupied with incredible rapidity, has special claims upon us. It is a new civilisation that is being created, different from our own and yet closely related to it. Its detachment from many traditional ties has its own dangers, and there is need of the unselfish idealist who will keep the claims of Christian teaching before men's eyes and not allow them, as they stand face to face with gigantic material tasks, to forget the world of admiration, hope and love. But there are also in this situation opportunities of a new and most promising kind. The preacher of liberal Christianity in this country has to meet an immense mass of inert and ignorant prejudice, and much of his time seems to be occupied in fruitless controversy over dead issues. In a new land he will be judged far more on his own merits, and his message will be welcomed not for its conformity to traditional standards but by its power to help human lives.

Are there men who will volunteer for this work? Let there be no mistake about the kind of men that are wanted. The weak enthusiast, who will grow weary of hard work and slow progress in a few months, is no use. They must be men sound in limb and clear in brain, with

simple tastes and a rich store of human sympathy, and a conviction that they have a message to speak. They will need that finest kind of earnestness, which shows itself in patience and staying power. They must be prepared to give themselves without stint to the work for a term of years, and be content if they get food and a hard bed, seasoned with the joy of doing good. We believe that there are young men who will be attracted strongly to a ministry of this kind, and will be eager to accept all its conditions of training and service. The soft job and the narrow surroundings of an English country town do not attract them. But this is different. It puts all the powers of their manhood on the stretch. It is a challenge to be loyal to a great ideal, and to endure hardness. And those who stay at home, who have to acknowledge regretfully that they are too old for these untried fields of service, will be well content as they watch some of the best of our youth pressing forward to claim these new lands for the Empire of the Spirit. They will support and encourage them in every way in their power, and they will feel that their own work in the humblest corner of the field at home shines with a new glory, for the world has suddenly grown bigger and the call of God more insistent than ever before.

EGOISM.

BY EDWARD LEWIS.

I AM against compromise. I am on the side of Brand. There is something terrible in his "All or nothing," it flashes like a two-edged sword; but it is superbly pure; it has the nature of the consuming fire of God. It may be admitted that it is difficult to live with, and difficult to accommodate within the established order. "Who shall dwell with the everlasting burnings?" It may be admitted that it causes intense suffering, and not least to the man himself; but it is possible that those who refuse to receive or to inflict agony may find one day that they have missed life.

The diplomatic compromiser is a popular and genial person; he is ready to give way a little, if you will give way a little, too; so neither of you gain your goal, but sit in the parlour of the half-way inn and drink together the mulled wine of agreement. He is ready with his delusive catchword, "half a loaf is better than no bread." But alter the metaphor; is it better to gain a point by compromise and lose the flame and passion of one's soul? Is it better to gain a little step, and lose the sweep and stride of one's life? Compromise may settle disputes which arise from mal-adjustments in the

social mechanism, but when compromise settles a man there falls a star.

The head and front of the vulgar impeachment of the uncompromising idealist is that he is selfish. It was utter selfishness on the part of Brand that he should sacrifice his mother, his child, his wife, rather than swerve from his purpose; no less selfishness because it was under the guise of holy consecration. It is worth while to look this "selfishness" in the face. It is becoming rather a tyrannous word. We are apt nowadays to be frightened at it, as in an earlier generation people were frightened by the word sin. Indeed, we have defined sin as selfishness; and the fear which our fathers used to feel lest they committed sin, we feel lest we should commit selfishness. And there are people who throw the word Selfishness about as angry children throw stones.

The word is equivocal. Its meaning depends upon the significance attached to the word "self." There is the little self; narrow, hard-shelled, full of pettiness and meanness, proud and exclusive, greedy, grasping, covetous, lustful, with earthy appetites, and low ambitions, and many funny tricks whereby it seeks to gain advantage over others in the world. If this is the "self," then selfishness is a contemptible thing, a kind of local parasitic disease in the social body. It is, as every illumined man knows, the weakest, most unprofitable, most deathful thing in the world. But this, surely, is not to the charge of the Idealist of the type of Brand. He may be criticised, but not on that score.

But there is the big self; the self which arises winged and beautiful when the chrysalis of the lower self has been cast off and escaped; the Self which arises when Love punctures the film of the narrow selfhood and lets a man out into a world wherein all is made new; the Self which stands up within to answer the call of God; the Self whose realisation at its fullest announces itself as the one thing for a man, the supreme achievement of his life, his integrity, his destiny in God; the Self which is the universal articulated in the particular; the Self which makes a man at once Son of Man and Son of God; which utters itself in the very core of consciousness as a Holy Will, highest power, deepest reality, a divine imperative to be, an august necessity to become. There IS this big Self.

To gain and gather for the lower self is the little egoism. To become and express the bigger self is the great egoism. Of this selfishness a man has to take all the risks as against the whole world. This Self a man shall not sacrifice. To this Self, the words Sacrifice, Renunciation, Denial, were never meant to apply. The self we are to sacrifice, renounce, deny is the lower, lesser, narrower self; and in the interests of this higher. It is not possible to be too bold on this matter, for it is critical to the race-life. Wherever this greater selfhood thrusts up into individual consciousness, it brings its own law with it; it is a law to itself; it refuses to accommodate itself; it transvaluates all values; its necessity sets customs and conventions at naught; its imperative makes other duties and responsibilities secondary; no previous sanctions

avail against it. There are no other obligations.

This great egoism is the nerve of the world-life. It is the great self-love which makes every other love vital and effective, indeed possible. Altruism cannot carry the world-burden. Altruism is concerned with the order, egoism is the fount and origin of progress. Altruism can reform, rearrange, readjust; it cannot create forward. Egoism alone creates. God is the supreme egoist; His word is "I am." All the great masters are egoists, trumpeting in thought, word, and deed their amazing, challenging, defiant self-assertion. Jesus is first among them. His stupendous word came straight from the heart of his consciousness illumined with the Light Universal; "I and the Father are one"; standing on the forehead of the age to come, he uttered himself: "It hath been said—but I say unto you"; and driving his friends from him, as the prow of the advancing ship sends the waves rolling away on either side, he said, "If a man love father or mother more than me, he is not worthy of me." This is the kind of egoism in which a man sees himself identified with the universe. Its utterance is the universe recreating itself, renewing itself, in him. You are not going to tame or domesticate this kind of spirit; are wasting your breath if you talk to it about accommodating itself; what do your puny "oughts" sound like in a heart which is ringing with this Voice of the Almighty? Are you going to ask Brand to accommodate himself to the social order as represented by the Bailie, or to the religion represented by his Provost? Or even to the mother-grief of his wife, or to the hazards of mortal life and death?

The world needs a reconstruction, a reformation; that is the business of the altruist; let him know his place, and keep to his function, and be humble. But reformation only follows revelation; the primary need of the world is a new illumination, a new vision, a new standard of values, a new spirit, a new creative word; this is the egoist's call; let him accept it and be proud, granitic, scorning vulgar breaths, obedient to his own law, masterful in self-publication, hard like a pillar.

NONCONFORMIST CHURCH ARCHITECTURE.

VI.

(Concluding Article.)

PASSING from the consideration of the internal roof or ceiling, the best base for the wall composition is undoubtedly some form of panelling, the most restful and pleasant of all surfaces to the eye, provided that the texture of the wood is not spoilt by varnish, which at once transforms it into a network of glistening points and lines of "high light." No material can surpass oak, slightly subdued from its natural colouring; but very good effects can be obtained by staining pine or deal. Provided that a considerable amount of plain surface is secured as a background, the salient points in the design, such as the pulpit, organ-case, choir-stalls, and

eredos, can be emphasised by decorative carving. In all interior fittings Wren's example is a safe guide; however richly his pulpits are adorned, the tone and colour are the same throughout, the limitations of the material itself curb undue extravagance, and the essential repose of effect is never broken.

In all other decorative materials employed, whether marble or mosaic, wrought iron or beaten brass, tiles or painted patterns, it is well to obey Polonius's advice in the matter of clothes—

Costly thy habit as thy purse can buy,
But not expressed in fancy; rich, not
gaudy.

And, as with wood, all glossy or highly polished surfaces must be avoided; they reflect light in unexpected ways, and tend to a meretricious and flashy result. To quote a standard of surface which is familiar, no material in a church should have a greater polish than that of an egg-shell. Painted dados, borders, and stencil decoration should be most cautiously used from the very facility with which they become spiky and fussy; the worshipful frame of mind cannot really be encouraged by painting "Alleluia" in excessively "Gothic" characters on a ribbon floating round the chancel arch, and tailing off at each end into crinkly scrolls. All texts, commandments, or other quotations should be in simple and straightforward lettering, and, above all, perfectly legible (this applies equally to any kind of memorial tablet).

Regarding stained glass, it may be said that, like violin-playing, only the best is tolerable at all; beautiful as are the windows by Burne-Jones, William Morris, and their school, considered merely as pictures, I doubt whether they satisfy the real requirements of window design, as did the work of the mediæval artists. It is characteristic of all the glorious glass at Rheims, Chartres, and York Minster, that it does not too insistently tell a story; the figures in the design blend with the architectural and decorative background to form an even pattern of rich and jewelled colouring, and except at close quarters it is impossible to disentangle the actual incidents shown; while some of the most beautiful windows at York consist merely of conventional foliage.

In any case, the design of the "Morris" type is best suited to windows of moderate size, where only one row of figures is introduced; in very large spaces, the two or even three tiers of richly coloured figures on a pale background produce a blotchy and restless effect, and too strongly contradict the vertical lines of the tracery. Churches of the eighteenth century form call for stained-glass of lighter and more delicate design, for which suggestions can be found in many of the Renaissance windows.

The exterior of the building should always express the function and arrangement of the interior, whether a Gothic or Classic treatment is adopted; in the former case, some modification may be demanded by the fact that there is no stone vaulting to support, and in consequence a great deal of the constructional apparatus of buttress and pinnacle becomes superfluous, since there is no

outward thrust to be counteracted; and these features were not, and never should be, used merely as pieces of decoration. As examples of two distinct methods of applying modern Gothic on a large scale, one may point to the cathedrals at Truro and Liverpool; the first an almost perfect reproduction in form and spirit of a typical mediæval building; the second a far more interesting and original design, equally Gothic in spirit, but in no sense a copy of anything that has gone before it, and an evident proof that the possibilities of the style are not yet exhausted.

I have already indicated that the Gothic type of church will best meet the requirements of our larger congregations which may be liturgically inclined; it is based on a system of stone construction throughout, and, except for the roof, cannot properly be carried out in a meaner material; for both reasons, therefore, it demands ample funds, if it is to be attempted at all, and unless these are forthcoming, some development of the Classical type is far more desirable. Dignity and repose should again be kept in view, and a tower or spire omitted altogether unless it can be designed on a really good scale. As a rule, it would have been far better if the money spent on spires, particularly in town churches, where their effect is very limited, had been devoted to improving the interiors: for instance, by providing oak instead of pitch-pine pews, or by increasing the range and power of the organ.

In making choice of a "style," it is also possible to discard altogether the alternatives mentioned above, and to resort either to some Byzantine treatment of brickwork, such as is magnificently shown in the Roman Catholic Cathedral at Westminster (an interior which all architects, and very few other people, admire intensely), or to what might be called the "Garden Suburb" style, in which no historic influence is recognised, and the facts of construction are treated in the simplest and most logical way. Both these systems, however, lack that quality of religious tradition and sentiment which counts for so much in producing the worshipful spirit, and though they might in time acquire it themselves, at present their associations are somewhat alien and secular.

A new tendency in church design, and a hint of future developments, comes to us from the United States, where we hear that certain congregations have translated into literal form the description of the church as a "House of God," in contrast to the mediæval view of it as a spiritual judgment-seat. They conceive the church as the seat of a Divine hospitality of Fatherhood, and interpret it in terms of domestic architecture, raised, so to speak, to a higher power, and symbolised in the fire which is the focus of internal design. There is a curious parallel here with the sacred associations of the hearth in Greek and Roman religious rites, and though the idea is startling, and perhaps incongruous to us at first sight, it possesses some interest as an attempt to recast the surroundings of worship in accordance with a modern point of view.

Finally, it may be asked, "How much

of all this destructive or constructive criticism is due merely to personal preference, or to the passing phases of constantly changing fashions, not only in architectural style, but in the very standards of appropriateness and good taste? And may not all your conclusions again be reversed by another generation?"

I will concede that no permanence can be expected in that body of æsthetic opinion held by those who assert simply that "they know what they like"—by intuition, and not by a process of reasoning; and that there must always be fluctuations as the pendulum of taste swings from the Romantic to the Classic, and back again. But I maintain that a great part of the law of architectural right and wrong is based on principles which are eternal—namely, that a building must express and satisfy the practical requirements which it is erected to meet; that it must be constructionally sound and solid, not only in fact but in appearance; that its plan and disposition must take into account the laws of sight and sound; and that all its materials must be genuine in themselves, and so treated as not to overstep their natural limitations.

So far as good taste depends on conformity to these principles, it is independent of all changes of fashion, and as touchstones of criticism we may apply them with equal freedom and certainty to the temples of Karnak and the Acropolis or to the latest experiment in church design at the present day.

RONALD P. JONES.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

A VISION AND A CALL.

SIR,—No one could travel from the Atlantic to the Pacific coast and back without becoming impressed by the vastness of the territory and the greatness of the natural resources of the Dominion of Canada. But interest centres on the men and women who are engaged in creating and sustaining the life and thought of this new world, particularly in the far-West, where cities and homesteads are springing up with such surprising rapidity.

Those who live amid the comforts and conveniences of an English city, or who have spent a holiday at a farm-house in Kent or Surrey, have little idea of what it means to be among the first settlers in founding a community, or following the plough in a desolate section of prairie land. And yet hundreds and thousands of men and women have cheerfully faced the hardship, the toil, and the loneliness that they might better provide themselves and their children with food and sustenance.

Everyone who reflects must realise that if the Dominion of Canada is to become the home of a noble and worthy race, the

pursuit of material prosperity by itself will not create such a race. The schools, colleges, and churches that already exist are an evidence that the pioneers recognise that man does not live by bread alone.

What of the prevalent forms of religious teaching and worship in Western Canada? Do the principles and faith which Unitarians hold to be the true and good find full and frank expression? The answer to this question is, of course, in the negative. But there is a further question: Are the men and women in Western Canada satisfied with orthodoxy in its older or newer forms? The answer to that question is that a large number of people are apparently well satisfied with orthodoxy; but a considerable number are dissatisfied, and not a few wholly indifferent to the prevalent forms of religious teaching and worship. Among the dissatisfied and the indifferent are many keen and active people. The freedom of life and thought more characteristic, perhaps, of Western than of Eastern Canada, and the more expansive optimism that prevails, provide a ready field for the labours of a missionary of the larger faith and the wider religious outlook.

Many of our ministers and congregations in England often feel that they are cramped and hemmed in by conventionality and tradition, by customs and forces which limit and frequently paralyse their efforts. Other religious communities have been aroused and quickened by the vision and the call of distant lands and peoples. Is it not possible that if we lifted our eyes from the contemplation of our smallness, and caught a glimpse of the greater world, stretching over sea and land, inspiration and blessing would come to us? That there are people awaiting a religious message that has truth and sincerity in it, as well as reverence and trust, no one can seriously doubt. The opportunity is great; the need is urgent. What response are we prepared to make? At Vancouver, Victoria, Calgary, Edmonton and Moose Jaw ministers are wanted. It is a service demanding ability, zeal, resourcefulness, and patience on the part of the men who undertake to go abroad. But if young men of British stock are prepared to face the hardships and the loneliness of the prairie that they may earn their bread and breathe freely, surely there are in our churches, if not yet in our colleges, young men ready to offer themselves to be trained for the service of religion in the colonial and foreign mission field!—Yours, &c.,

W. COPELAND BOWIE.

Essex Hall, London, December 8, 1913.

MANCHESTER COLLEGE AND STUDENTS FOR THE MINISTRY.

SIR,—Those of us who were present at the recent meeting at Bristol, to hear the Rev. Dr. J. Estlin Carpenter, the Rev. Dr. L. P. Jacks, and others advocate the claims of Manchester College and its Faculty of Free Theology, were delighted to hear of the splendid work which the College is doing in the cause of free thought and liberty of its expression in Oxford; but why does the College stop there, and

when it comes before the public, even its own sympathetic public, adopt the antiquated methods of the past, that of telling the audience of their mistakes and misconceptions as regards the kind of young men necessary to make the best ministers for the present day, and then trying to account for the great scarcity of men of any kind whatever presenting themselves for the work, instead of—after stating their case—asking the people whom they address to tell them frankly why there is this great lack? Surely they ought to know that so long as the Universities and colleges tried to teach the people what they *did not want*, failure was their chief reward. Directly someone was far-seeing enough to suggest that it might be as well to get into touch with the workers, and see what they wished for, the whole situation was changed. To-day, universities, colleges, and organised labour are working together under the auspices of the Workers' Educational Association with the most happy results. There are no keener students than the women and men who are to be found in their thousands doing solid study all over the country. The movement has extended its influence into the rural districts.

Again, is it not pathetic that this pleading for young men, which at certain intervals one has heard repeated these forty years or more, remains unresponded to? Has it ever occurred to those in authority that there is in the country at the present moment a large number of educated, level-headed, enthusiastic women craving for service, women who have passed through the Universities or colleges with distinction, and who are actually members of our Churches. Why does not Manchester College carry its profession of a Free Theology to its logical conclusion, and give a public and cordial invitation to these young women of our congregations to come over and help them, especially as the young men so persistently turn a deaf ear to the professors' pleadings, and do not even come to hear them when a meeting is called?

I am not in these suggestions asking for new experiments, for the few women in England who sometimes, but only grudgingly, are allowed in our pulpits, as well as the number of capable women pastors in the U.S.A., should calm any doubts on that score. The finest sermon I ever listened to came from the lips of a woman, on the subject of feeding the five thousand. Dr. Carpenter will doubtless remember the prophetic words spoken in his presence at the Red Lodge, Bristol, some years ago, by Professor Vaswani: "Man will eventually be saved by woman."—Yours, &c.,

W. CHANNING WATKINS.

Luccombe Hill, Redland Green, Bristol.

December 2, 1913.

PERFORMING ANIMALS.

SIR,—The manager of the London Opera House has stated publicly that that house was closed on account of the public feeling shown against the animal performances carried on there. The means which led to this result were mainly the dissemination of knowledge of the cruelty often employed in training animals, and

also the circulation of forms issued by the Canine Defence League, 27, Regent-street, S.W., to be signed by members of the public, pledging themselves not to go to any performance in which dogs are used. Doubtless the closing of this house will make others more careful, and probably some of the worst "turns" will be withdrawn in other places in London; and we may regard it as a distinct score to the cause of animal protection. It is, however, only one step, and if we leave it at that the condition of the animals will not really be much improved. They will probably be taken the round of the provincial towns—where the accommodation is often worse even than in London theatres—and my object in writing to you is to ask our friends in provincial towns to draw the moral, and to do all in their power to show that the love of fair play for animals in the provinces is not in any way inferior to that in the capital.

London has shown the way. Will they not follow, and help to drive this cruelty out of the country altogether?—Yours, &c.,

York House,

ERNEST BELL.

Portugal-street, Kingsway,

London, W.C., December, 1913.

BERGSON AND RELIGION.

SIR,—Mr. Scott Palmer takes to task both the writer of "Bergson for Beginners" and the reviewer of that book. He charges us with wholly misinterpreting Bergson, and it seems to be the term "irreligious," applied to Bergsonism, that is taken as central in this misinterpretation. May I say, at the outset, that for this particular suggestion your reviewer alone is responsible, and the author of the book is absolved. Now as to the suggestion itself, surely the difficulty lies not so much in the interpretation of Bergson as in the interpretation of religion. As I understand the matter, religion requires for its completeness the conception of a timeless reality; the God of religion is at least a God whose perfection does not depend upon movement into an undetermined future time. When, therefore, we find a philosophy which is intent upon denying timeless reality altogether, a philosophy which equates reality with undetermined movement, unforeseeable creation, and relegates all notions of purpose, end, goal, or ideal to the sphere of the inadequate schematism of the intellect, there seems some justification for describing such a philosophy as in tendency irreligious, meaning simply that it is not a philosophy which satisfies our understanding of religion. What we want is some agreement as to what we mean by religion. I do not think that the introduction of the term God into a philosophy necessarily makes that philosophy religious; and even M. Bergson's own statement that "the idea of a God" follows clearly from his philosophy still leaves open the question of the genuinely religious character of that philosophy. The passage quoted by Mr. Palmer from Bergson rather suggests that you can, by the exercise of some subtlety, disentangle the idea of God from the philosophy, but that process does not make the philosophy itself either religious or a

good basis for religion; and I am still prepared to maintain that even the revised definition of "the idea of a God" here given by M. Bergson does not adequately meet the needs of personal religion. If it is the fact that M. Bergson's philosophy is "in spirit and in intention" at bottom religious, then it seems necessary either that his published works should be rewritten, or that they should be adequately supplemented by a more authoritative guide to their interpretation than is given by quotations from letters. We await the completer formulation of the ideas there suggested.

Whilst writing this note I have been reminded of a passage in Mr. Scott Palmer's own exquisite writing, "The Diary of a Modernist." This passage I venture to quote: "This new philosophy of creation helps me to see. But without the Cross I could not open my eyes to see. That Cross is the sovran testimony, not only to an unfinished creation, but to a supreme Lover who shares the agony of those who are called to create, the agony of his worlds." Now I venture to say that, in thus bringing to the aid of Bergsonism the philosophy of the Cross, with its conceptions of timeless meaning, significance, and value in creative process, Mr. Palmer at once admits the inadequacy for religion of pure Bergsonism, and at the same time supplies the element that is lacking. Creative evolution is not the whole truth of reality, and it is not the truth which religion knows, for religion rests in the realisation of eternal and absolute meaning behind and beneath all temporal change. The meaning of the Cross is not duration and an unfinished universe, but completed and eternal victory.—Yours, &c.,

THE WRITER OF THE REVIEW.

December 7, 1913.

A RECENT BOOK ON PROFESSOR EUCKEN.

SIR,—May I beg a little space for one or two remarks upon S. A. M.'s review of my book "Rudolf Eucken: His Philosophy and Influence."

To his statement that "on p. 20 is repeated the old mistake about mysticism necessarily taking the individual away from the world . . .," I must object outright. There is no such view expressed on p. 20 or upon any other page. What I have said is almost the opposite of this.

Again, S. A. M. says that in the "interests of truth" he feels compelled to say that Heraclitus' (I will not discuss the difference between Herakleitos and Heraclitus—the latter, or Heraclites, is the usual English form) fire was merely material and had "nothing spiritual about it at all." Well, this is not the opinion of Professor J. Burnet, who says ("Early Greek Philosophy," pp. 188-9), that the Greek sage regarded the thought that rules the world as identical with fire, also that "there is no doubt" that by God he meant fire. Uberweg says, too, in his "History of Philosophy," "Heraclitus assumes, as the substantial principle of things, ethereal fire, which he at once identifies with the divine Spirit, who knows and directs all things." Is there *nothing* spiritual about this conception?

S. A. M. finds my historical sketch unsatisfactory, and no wonder, for he says it "is supposed to take the reader through the history of philosophy." At the beginning of this sketch I expressly state that it is not supposed to do anything of the kind, but is to be confined to one aspect of philosophy. My remarks with respect to Plato, again, have at any rate the support of Professor Eucken, who is commonly regarded as no mean historical authority, however objectionable they may be to the reviewer.

I cannot follow S. A. M. in saying that I "hurry" from a discussion of "Eucken and Benjamin Kidd" to the consideration of the "ethico-religious aspect of the population question." What did Kidd write about, if not about "the ethico-religious aspect of the population question"? The two subjects are one and the same!

S. A. M. seeks to reduce to an absurdity my remarks about the very obvious connection between Activism and the population problem, by saying (as it were in my name): "For example, those who wish Liberal Religion to continue and triumph should always take care to have more children than are born to Catholic parents!" Many a true word is spoken in jest. And there is an element of truth even in this travesty of the paragraph in my book. How can any religious tendency securely establish itself if those who favour it cannot maintain a birth-rate higher than their death-rate? And it has been shown by several leading sociologists that (both here and in Germany) the birth-rate among the educated Protestant classes is such that within 70 years their numbers will be reduced by something like 50 per cent. Catholics, on the other hand, will have about doubled during the same period. The leakage, either way, is so small that it hardly affects the figures. In my opinion it is the business of an earnest *philosophy of life* to concern itself with such a state of things as this, and not to remain occupied solely with abstract metaphysics. I am sorry S. A. M. so little realises the seriousness of the statistics I give, that he regards the whole matter as no more than a subject for humour.—Yours, &c

MEYRICK BOOTH.

Letchworth, December 7, 1913.

THE JOY OF SELF-GIVING.

SIR,—To my shame I confess it, I have not yet seen the volume of poems of Rabindranath Tagore referred to in Mr. Lewis' article under the above title in your issue of November 29, hence I do not know whether the context of the poem discloses any motive for the maiden's deed alluded to in the fragment cited. But unless I misunderstand the application of the illustration intended by the writer of the article, he wishes to imply that the ruby chain was thrown before the prince with no motive and for no purpose. Did the maiden expect that the prince would stoop to take her chain? That is hardly to be supposed. Or did she intend the jewel to be crushed under the "wheels" (or wheel)? If so, she must have thrown with rather remarkable skill. Perhaps her exact intention is as difficult to perceive

as her motive. Did she, not foreseeing the destruction of her treasure, yet not for a moment expecting the prince to pick it up, intend to recover it herself when he had passed? Clearly not, for her intention is at least revealed in so far as the ruby chain is described by herself as a "gift." As for the motive of her "gift," in spite of Mr. Lewis, I cannot believe that it had none. Even if the gift were as disinterested as that of one of the daughters of Zion, who helped the multitude by spreading garments and branches upon the way to do honour to the Prince of Peace, it could not have been given without a motive. If it be said that the joy of self-giving cannot be pure unless it be free from self-seeking, I cannot assent. To do honour to one who is beloved, worthy as he may be of love and honour, cannot become the intention of a sane person without reference to self; for he can only assure himself that to honour the person he has in view is a righteous act for him to perform by reference to its effect upon himself. I am utterly incredulous of the claim of any person, however noble I may consider his character and conduct to be, that he has no motive for his noblest deeds. When a Christian writer says that "he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him," he implies that this belief about God is the reason for seeking after him, that the reward of God is a proper motive. The Israelite's motive for obeying the law of Moses was "that it might be well with him"; for the law consisted of the commandments of the Lord, "which I command thee this day for thy good." For all that Jesus' doctrine fills out the law with the principle of love, he does not depart from that motive; neither can any man escape from it. The right and good that he does must always be done in the consciousness, or the sub-consciousness, that God is a rewarder of them that seek after him. The good man, when he has lived long enough to master that truth, may not be conscious of self-seeking before the beginning of every righteous or good action; he does not always stop to balance a future recompense with a present sacrifice; but that is not because he acts without a motive, but because his character, formed by constancy to principle, rules his action in the particular case.

Is it not better to hope for a worthy reward, rather than to profess to have no motive, meaning by that no reward in view, for one's endeavours after a godly life? I cannot see why immortality should be despised. Whatever its nature and circumstances might be, it is quite certain that we cannot order them to our fancy, but we need not fancy them to be mean and contemptible. If it is not contemptible for one in his youth to desire a life long enough in this world to accomplish something, if not in memorable deed, at least in spiritual advancement, why should it be a poor thing for anyone to desire life in another world in which to pursue the same endeavour? Is it not, after all, self-delusion to talk of bequeathing one's body back to nature? Is it not truer to say that one has to give it up perforce when nature demands it of him? Again, is it not inconsistent to speak disparagingly

of "the little, narrow, separated ego," and then to expatiate upon "the joy of self-giving" of a capital-initialed Me? But if the petals and leaves, beaks, hoofs and eyelashes, and any of the thousands of other living objects in which the "minute parts" of Mr. Lewis's body may doubtless conceivably come to life again, are to be any better for the sensations and soul-energies with which they have thrilled or vibrated in him, may he live long to multiply his fruitful particles.—Yours, &c.,
EUSTACE THOMPSON.

Cairncastle, Co. Antrim,
December 5, 1913.

DR. WESTON ON HOME LIFE.

SIR,—The enclosed letter, which was published last week in *The Croydon Guardian*, will, I hope, serve to indicate to those interested the full import of my remarks on the home in the address to which allusion was made at Nottingham, according to your report in last week's issue of *THE INQUIRER*. May I take this opportunity of thanking Mrs. Blake-Odgers for her reserved and provisional criticism, breathing, as it did, a charity not always meted out to the victims of condensed reporting.—Yours, &c.,

W. MORITZ WESTON.

Croydon, December 9, 1913.

[Evidently Dr. Weston has been the victim of misconception. The letter which he has sent to us refers to several matters which are not mentioned in our report. The passage which bears specially upon the remarks criticised by Mrs. Odgers is as follows:—

"I hold firmly that the real Christian home, where there is love, reverence, and purity, and where due respect is paid to the rights of all so as to banish injustice and strife, and even the children are not 'provoked to wrath,' is the ideal home. Pity it is that the contrary is so often encountered. To the existence of such a home I would contribute with all my powers, but concerning its opposite, surely no one ought in duty to be more denunciatory and anxious to suggest remedies than a minister of Christ, whose own home at Nazareth gives the highest type of what home should be. I have only to add that my utterances are those of my own opinions, and need in no way be taken to represent those of my hearers, either in the Free Christian Church or in any of the meetings I address."—ED. OF INQ.]

FRANCIS THOMPSON.

SIR,—“A misprint kills a sensitive author.” If Francis Thompson were not already dead the last line of my article could not fail to have lethal effect. It should read, of course:—

Thou dravest love from thee, who dravest Me.

Another quotation should read—

the little Schools

Which cheeped when that great mouth of Rydal ceased.

I am entirely responsible for these errors, as the proof was duly sent to me and passed.—Yours, &c.,

Dec. 8. J. M. LLOYD THOMAS

BOOKS AND REVIEWS.

THE EXCURSIONS OF A BOOKMAN.

A Bookman's Letters. By W. Robertson Nicoll. London: Hodder & Stoughton. 4s. 6d. net.

WE can do no other than give a cordial welcome to this volume by the editor of our big contemporary, which excels us so far in size if not in years. And indeed we protest that we have no other desire, for this is a full-flavoured book about books, which betrays on every page an alert respect for the written word and a genuine love for the old favourites. The author is not one of the lions of criticism. He has the other gift, so often lacking in the critic, of putting the simple mind in love with good books. For this purpose nothing could be better than his anecdotal method. The touch of nature banishes all thought of dulness and stirs an eager curiosity. In these pages we almost forget that Sir Robertson Nicoll ever inhabited a parsonage, and still stands forth on occasion as a defender of the faith against rash heretics. As a rule the theologian and the bookman in him manage to get on very well with a bowing acquaintanceship. But sometimes the theologian—is it a self-assertive quality inseparable from the genus?—will make himself heard even in his literary moods. In the essay on "Medicated Literature" we cannot help thinking that his disagreement with the placid optimism of Oliver Wendell Holmes makes him a little unfair. This is what he says:—"When the facts are brought into the light it will be seen that Oliver Wendell Holmes had more to do with destroying the sense of sin in the present generation than many novelists whom he would have condemned as utterly immoral. But Holmes had a theology of his own, the theology of the brothers Cheeryble. He deduced from his theory of limited responsibility an almost unlimited tolerance for human beings. He seized at everything that could falsify or weaken the sense of guilt." This comment hardly leaves room for the spiritual mood which is reflected in the verses beginning—

O Love Divine that stooped to share
Our sharpest pang, our bitterest tear.

Elsewhere, however, there is a cordial recognition of the essentially Christian quality of fine character apart from any of the usual tests of orthodoxy. In the essay on Sir Walter Besant, after dwelling on kindness to people in difficulty as one of his prominent characteristics, he writes: "No one will ever know all that Sir Walter did as a helper, but if we are to believe Christ he was a Christian indeed, a Christian tried by the most exacting of tests, one who had that in him which will place him at the Right Hand when men who profess much more may be missing. This is what I should single out as the great characteristic of Sir Walter Besant, and if earth has anything fairer to show I do not know it." The pages devoted to memories of Mark Rutherford are full of good things. We hear of him as preaching frequently at "the quaint little Unitarian Chapel at Billingshurst"; and at an earlier date there is a reference

to his friendship with Mr. Chignell, then of Portsmouth, and afterwards minister at Exeter. Alexander McLaren was at Southampton at the time, and he and Chignell and Hale White formed a trio of friends. Referring to this episode in later years Dr. McLaren said that, of the three, "Chignell was by far the best man."

LESSONS FROM THE PAINTERS. By Lucking Tavener. The Sunday School Association. 1s. 6d. net.

NEVER, perhaps, do we feel so conscious of the difficulties which lie before the teacher who is trying to open his pupil's eyes to the beautiful, and show him how to be good at the same time, as when we are looking through such a book as Mr. Tavener's "Lessons from the Painters." Not that art has no relation to conduct, or that painters like Millet and Watts and Burne Jones have no lessons to teach which it is well to instil into young minds; but the artist works upon the intellect by means of suggestion, and conveys his message imaginatively, whereas we endeavour to appeal to the child's reason direct, and often drive home our moral truths at the expense of the sense of wonder. Mr. Tavener has, however, bravely attempted what would be for many of us an impossible task, and, on the whole, he is to be congratulated on the result. These short studies of great artists, which only touch the fringe of a subject of limitless possibilities, should be extremely useful to Sunday school teachers, especially if the latter

THE PHILOSOPHY OF RUDOLF EUCKEN, Senior Professor of Philosophy in the University of Jena.

THE TRUTH OF RELIGION. Second and Revised Edition, based on the latest German Edition, and containing nearly 100 pages of new material. Translated by the Rev. W. Tudor Jones, Ph.D. (Jena). Demy 8vo, cloth, 12s. 6d. net. **KNOWLEDGE AND LIFE.** Translated by the Rev. W. Tudor Jones, Ph.D. Just ready. Crown 8vo, cloth, 5s. net. **PRESENT-DAY ETHICS in Their Relation to the Spiritual Life.** Being the Deem Lectures delivered at New York University. Translated by Margaret von Segdewitz. Crown 8vo, cloth, 3s. 6d. net. **THE LIFE OF THE SPIRIT.** An Introduction to Philosophy. Translated by F. L. Pogson, M.A. Fourth Impression. Crown 8vo, cloth, 4s. 6d. net.

THE MYSTICISM, IRONY, AND HUMOUR OF L. P. JACKS, M.A., D.D., LL.D., Dean of Manchester College, Oxford, and Editor of the *Hibbert Journal*.

ALL MEN ARE GHOSTS. "These stories are a rich and wholesome feast of wit, humanity, humour and imagination, and they are written in terse, exact and delightful English."—*The Times*. Just ready. Crown 8vo, cloth, 5s. net. **AMONG THE IDOL MAKERS.** "Mr. Jacks has written a book which, for sheer ability, for right-mindedness, and for driving force, will compare favourably with any book of the season. It is a book which strongly makes for cleanness, for sanity, and for Christianity."—Sir W. Robertson Nicoll in the *British Weekly*. Cr. 8vo, cloth, 5s. net. **MAD SHEPHERDS AND OTHER HUMAN STUDIES.** "In this book is the Omar Khayyam of English rustic life, and there seems no element of fiction about this pregnant human document."—*The Outlook*. Crown 8vo, cloth, 4s. 6d. net.

WILLIAMS & NORGATE
14, Henrietta Street, London, W.C.

can add comments and illustrations of their own to those here given. It is, indeed, suggested that they should first study the pictures they intend to talk about until they are familiar with every detail, and if a good reproduction can be shown when the lesson is given, so much the better. Perhaps the children should be encouraged to ask questions and give expression to their own ideas before any attempt is made at all to interpret or supplement the artist's message. At all events, it is essential, as Mr. Taverer points out, that the teacher should be thoroughly well informed before he goes to his class. It is a pity that a book which is intended to quicken the love of the beautiful as well as the moral consciousness should not itself present a more attractive appearance.

HEROES OF FAITH. By Albert Thornhill, M.A. The Sunday School Association. 1s. 6d. net.

MR. THORNHILL, in appealing to the hero-worshipping instincts of children for the purpose of developing all that is heroic in themselves, is working on right lines, and we cordially recommend the book he has just written for the Sunday School Association to parents and teachers. It contains brief—all too brief, in some cases—biographical sketches of Wyclif, Martin Luther, John Colet, Cranmer, George Fox, Wesley, and other religious pioneers, ending up appropriately with Theophilus Lindsey, William Ellery Channing, and Joseph Priestley; a stirring record of noble lives with which the younger generation should be made as familiar as they are already supposed to be familiar with the story of Drake and Nelson and General Gordon. It is not, of course, meant for quite young children, to whom such sentences as "they felt that right living was more important than right creeds," or "it flashed upon his mind that here was a text which contradicted the doctrine of the Trinity," would have little meaning; and, in any case, a mere reading aloud of such books in class is never wholly satisfactory. They are not really written for that purpose. The teacher is the one to be instructed first of all, and he can then make use of these stories according to his inclination and capacity, drawing upon them for the actual facts, and translating them into words that seem most fitting and natural.

POLITICAL AND LITERARY ESSAYS. By the Earl of Cromer. London: Macmillan & Co. 10s. 6d. net.

LORD CROMER'S essays are the recreations of a retired official; they are that and something a great deal more. It is refreshing to find a man at the close of a great administrative career with zeal unabated for the Greek Anthology and the art of translation from the classics, even though he has to confess that these literary excursions are like floating on a placid reach of the Thames after wrestling with the open sea. All these essays, and they range over a great variety of topics, have the touch of the scholar's hand upon them; but many of them are also contributions of importance to the practical tasks of

government. In his book on Egypt, Lord Cromer allowed us to see his mind at work among some of the most difficult political problems of our time; and it is the same here. He fascinates, even when we are inclined to disagree with him, for, unlike the average Englishman with his genius for muddling through, he does not disdain the lessons of historical analogy or the use of clear hard thinking on affairs of State. In this connection we may mention specially the *Edinburgh Review* article on "Subject Races," "The International Aspects of Free Trade," reprinted from *The Nineteenth Century and After*, and the *Spectator* articles on "The French in Algeria," "Burmah," and "England and Islam." The three articles on "Portuguese Slavery," which appeared quite recently in the *Spectator*, are also included. They are particularly welcome, as they will help to fix public attention upon an urgent problem, and inspire confidence that the men who are demanding far-reaching reforms are something better than sentimentalists. With all his urbanity and his rooted abhorrence of slavery that is a label which no one would ever think of attaching to Lord Cromer.

THE firm of J. M. Dent & Sons has been a pioneer in bringing reprints of foreign classics within easy reach of the English reader. Their new series—The Collection Gallia—is excellent alike in print and style, and the price (1s. net per vol.) will suit slender purses. Among the early volumes one of the most desirable is Pascal's *Pensées*, in the critical text of Brunschvigg, with a preface by Professor Boutroux, and an introduction by M. Victor Giraud. Our only criticism is that the dainty cover of light blue suggests the fugitive elegance of a present rather than the enduring qualities of a companionable book.

PUBLICATIONS RECEIVED.

THE ANIMALS' GUARDIAN:—"Tell Me a Story": Edited by Sydney Trist. 3s. 6d. net.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Unitarian Pocket Book and Diary for 1913. 1s. 3d. net.

CAMBRIDGE UNIVERSITY PRESS:—Forgiveness and Suffering: Douglas White, M.D. 3s. net.

MESSRS. J. M. DENT & SONS, LTD.:—Religious Art in France of the Thirteenth Century: Emile Mâle. 21s. net.

MESSRS. MACMILLAN & CO.:—Notes on Politics and History: Viscount Morley. 2s. 6d. net.

MESSRS. H. RIDER & SONS, LTD.:—The Secret Doctrine of Israel: A. E. Waite. 10s. 6d. net.

MESSRS. WATTS & CO.:—Common Sense: Charles E. Hooper. 2s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Knowledge and Life: Rudolf Eucken. 5s. net.

In connection with the Noel Society, which distributes thousands of toys to children at Christmas time, an exhibition of toys will be held at Lindsey Hall, The Mall, Notting Hill Gate, on Monday, December 15, from 3 to 6. Tea will be provided, and the committee will be glad to see any friends who are interested in the work that this society is doing.

FOR THE CHILDREN.

NUMBER THIRTEEN.

THE year 1913 is drawing to a close, and I am quite sure that there are some people who have put off doing things simply because of those last two figures. Even such important events as weddings, I have no doubt, have been left until next year, because of the fear which some have of the number 13. It is believed by many that if thirteen people sit down at a meal something unpleasant will happen to the one who leaves the table first. I hope those who read this article do not worry about such things, for I am quite sure there is really no more reason to do so than to be concerned about whether there are still fairies to charm or witches to frighten us, as people thought hundreds of years ago and sometimes believe even now. You will all agree that every young man and woman must have been thirteen for a whole twelve months before they become men and women, but I have never heard that they had more illness during that time than at any other period, that they were frequently slipping over orange peel, or even getting found out more than usual when they were up to some bit of fun. These superstitions, to use the long word by which they are called, are very old. It is said that the number 13 is "unlucky" because at the last supper of Jesus there were thirteen, and then Judas was the first to leave the table, you will remember. Some say that the idea started in the northern countries. It is said that twelve of the Norse gods were seated at supper when Loki, the god of mischief, entered and made the thirteenth. He quarrelled with Balder, god of peace, and shot him with a mistletoe arrow. Others go even farther back and say that the Hindoos believed, hundreds of years before, that to sit thirteen at table was unlucky. It is very interesting to read what Addison said in the *Spectator* over two hundred years ago. He tells us how concerned was a lady with whom he was having dinner when he crossed his knife and fork, how upset she was when somebody spilt salt, for last time it happened the pigeon-house fell down, and how she told the little boy at the table that he must not commence a new lesson in writing (join hand, he calls it, meaning joining letters together) on Childermas Day, the day on which was celebrated the death of the infant children who are supposed to have been murdered by order of Herod on the death of Jesus. Then says Addison, "I have known the shooting of a star spoil a night's rest; and have seen a man in Love grow pale and lose his appetite upon the plucking of a Merry-thought. A Screech-Owl at midnight has alarm'd a family more than a Band of Robbers; nay, the voice of a Cricket hath struck more terror than the roaring of a Lion."

Now I daresay you know of people, and perhaps even of schoolfellows, who are not much better than those of whom Addison speaks, and what can we say to them? To begin with, I think it is very foolish when we are bound to have so many real troubles in life to make others

for ourselves by believing such things. We shall need all our courage and strength to help us over the real obstacles in life without raising more through the errors of our imagination. In the second place I think we are apt to believe these things because we are so anxious to know too much. People die every day, and therefore some must die on the thirteenth day of the month, and people who would take little notice if they died on the fourteenth think they must find some reason, especially if those who die are young or meet with an accident, and they say, "Ah, we know, it was an unlucky day." It is the same with Friday, which, of course, is also thought to be an unlucky day. It is said that Adam and Eve ate the apple on a Friday, and on that day Jesus was crucified. There must be all kinds of accidents which occur on a Friday, as on other days, but people pay far more attention to them than to those on a Thursday or a Saturday, although probably the number is no larger. It would be strange indeed if things did not happen on Fridays as much as on any other day in the week! It rather reminds me of the saying we were fond of using at school. When a boy cut his finger we said, "You'll die after it," and the correct answer was, "Of course, I can't die before it." Something will happen after most of the so-called "unlucky" things we do, but probably in most cases it will be a very long time ahead!

When people talk so much of luck, let us think what a terrible thing it would be if they were right. We think it absurd to read that Alice in Wonderland could get smaller by eating a cake and taller by drinking something from a bottle, but really this world would be just as ridiculous if the matters of life and death depended upon our not spilling salt or keeping our looking-glasses from being broken. If we heard of a father, mother, or teacher, who treated a child cruelly simply because it was born on Friday or went under a ladder, we should think they were either very brutal or almost mad, and we should be quite right. How stupid it is, therefore, to think that this great world is run like that! We try to cover our ignorance by talking about bad luck. We may try to hide our indolence in the same way. Dickens' Mr. Micawber was like that. He was always waiting for "something to turn up," like a farmer who might watch the ground for corn to grow when he had not troubled to sow any seed. So we are too lazy, perhaps, to study our books, and when we fail at the examination we say, "It was just my luck." The late Mr. Reader Harris, a well-known preacher and speaker, used to tell how he first got a good position as an engineer. He knew it was possible that somebody might be wanted one day to go at a few minutes' notice from the works where he was employed to a job some distance away, so he always kept a bag packed and slung over a beam as he worked. One day a manager came in, wanted an engineer to go a long journey at once, and, seeing the bag hanging up, asked whose it was. When Harris explained he was at once sent, he jumped in the train without a minute's delay, and it was only when he had got to Milford

Haven, as far as he could go by land, that he had a telegram directing him to go abroad. Many people who did not know the circumstances would have said, "What a piece of luck that Harris was chosen," but they would have made a bad mistake. Harris was enthusiastic for his work, he had considered the future, and he was ready when the call came. It is said, as you know, that wild beasts cannot stand the steady gaze of the human eye and will quail before it. We must look this idol we call Bad Luck in the face and see whether it is as terrible as some think. Let us ask ourselves whether it is not due to some fault in us. When I was little we used to buy halfpenny lucky bags. They were really not lucky, though. You knew before you bought one that there would be something inside, and that it would not be worth a bit more than you paid for it. It is very much the same with life. What we put into our work we shall get out of it. Not always in money, and we may be disappointed that we do not get that, but in a stronger character and a clearer mind.

Miss M. C. Martineau writes as follows:—"Having observed in the Children's Column of THE INQUIRER of the 6th inst. that the *Alabama* is spoken of as an *English ship*, it seems to me that this is a statement which ought not to pass uncorrected. The *Alabama* was a Confederate battleship. She was built by English shipbuilders in an English port for the Confederate Government, but as soon as she was handed over to that Government she was an American ship. To allow a ship to be built in an English port for the purpose of being used against a friendly Power is contrary to the principles of International Law, and the English Government ought to have detained her; but the order was sent too late, and only arrived the day after she had sailed. This was bad enough and made England responsible for the damage she did, but still it was not the same as if an *English ship* had actually taken part in the war."

MEMORIAL NOTICES.

THE REV. W. J. CLARKE.

It is with great regret that we have to announce the death of the Rev. W. J. Clarke, the energetic and revered minister of the Hurst-street Domestic Mission, Birmingham, which took place last Sunday evening after a short illness. Owing to his ceaseless activity in many philanthropic enterprises, Mr. Clarke was a very familiar figure in the life of Birmingham, where he was born in 1843. It was in the early part of 1885 that he took charge of the Hurst-street Mission. It was then in a very different condition from what it is to-day, and its manifold activities and widespread influence are entirely due to his industry and zeal. In addition to his work as a minister of religion, his great organising abilities and his passion for doing good found an outlet in many enterprises of a

civic character. He was one of the founders of the Birmingham Military Veterans' Association, and was greatly liked by the survivors of the Crimea and Indian Mutiny, with whom he was brought into contact. He was also honorary secretary of the Walliker Society for promoting country trips and garden parties for the aged poor, and closely associated with the Crippled Children's Union, the Police-aided Association for clothing destitute children, the Open-air Courts Concert Association, and the Window Garden Society. A friend writes of him: "He was a man of quite exceptional gifts as an organiser, with a strong will and unbounded energy in fulfilling his purposes. Many people responded to the appeals he made because they had such faith in him, and his success in collecting funds for the support of the Mission work was altogether phenomenal."

THE REV. JENKYN THOMAS.

WE regret to announce the death of the Rev. Jenkyn Thomas, Minister of the Unitarian Church, Glossop, which occurred at his residence on Sunday, November 30, at the age of 48 years. He had been in failing health for nearly twelve months, suffering from an internal complaint, for which he underwent an operation last January and recovered sufficiently to resume his ministerial duties for the greater part of the summer; but early in November he had a relapse, and he passed peacefully away, leaving a widow and three children. Mr. Jenkyn Thomas was educated at Carmarthen and Aberystwith Colleges, his first charge being at Aberdare. Subsequently he was minister at Pendleton and Rawtenstall. He settled at Glossop in 1906. He bore his illness with an exemplary cheerfulness and patience, and his death has caused widespread regret and sympathy in the town where, during his seven years' ministry, he had endeared himself to all classes of the community. A Memorial Service was held in the church on Tuesday evening December 2, conducted by the Rev. H. E. Dowson and E. Hayton (Congregationalist), the address being given by the Rev. E. Gwilym Evans. It was attended by nearly all the Nonconformist ministers of the district and representatives of various public institutions. The interment took place at Swansea.

MEETINGS AND GENERAL NEWS.

BIRMINGHAM AND DISTRICT.

(FROM OUR CORRESPONDENT.)

READERS of THE INQUIRER will have realised that the last few months have brought us in this part of the country an unprecedented series of heavy losses through death. News of the latest has come to hand just as I take up my pen to write. After twenty-eight years of arduous and devoted labour at the Hurst-street Mission, Birmingham, the Rev. W. J. Clarke has passed away, dying as such

valiant workers always prefer to, practically in harness. Some six weeks ago, without warning, the Rev. W. J. B. Tranter, the greatly loved missionary of the Church of the Messiah Home Mission, passed away also, and thus the leaders of two of our active and far-reaching philanthropic agencies are taken from us at the beginning of the busiest season of the year. Both lives were lives of splendid usefulness, sustained in the midst of work, always trying and often most depressing, by a vital faith in God and a glowing love for humanity. In such lives we find the final and resistless argument against the sceptic, the croaker, and the pessimist. The answer to the wail of the unbelieving and the downcast is the command of the Master, "Go, work in my vineyard." The prerequisite of a growing faith and a deepening love is a consecrated life. This is the eternal lesson, and such lives as these drive it home with power.

The Church of the Messiah has further had severe recent losses among its lay members. Mr. T. H. Russell, Mr. H. F. Osler, Mr. Arthur Chamberlain, and Mr. Henry Payton have all been taken from us in the course of a few months. This means more than loss to a particular church. It will be felt in all our work in the Midlands. As the old workers and subscribers drop away the call on the new life arising in our midst becomes more imperative. And this brings up the perennial question as to the way to attach the young more successfully to our churches. No one who knows our churches can have any doubt but that here lies one of the main sources of our weakness. If we kept and drew in our young people as we ought our churches would be crowded. Why do we not? The sooner we face the question and go right to its roots the better. I believe we shall not go very far in delving to the roots before we come upon another question, namely, as to what the church, whose claim we wish to impress upon the young, in itself really is. Is it a more or less fortuitous assemblage of individuals who are willing to pay a certain minimum subscription and no questions asked; or is it a spiritual fellowship, endeavouring to incorporate and give expression to the highest of all human social ideals—an endeavour extending far into the past, and linking our little movement vitally to the whole history of the Christian movement? Is not a certain poverty of vision as regards the Church somewhere near the root of our "young people" question, as of so many other questions?

But to turn from our losses and problems. Among recent encouragements we have to note the establishing of our new magazine entitled *Church, School and Home*, which is published each month and incorporates the *Sunday School Monthly*. With the Rev. J. M. Lloyd Thomas as Editor and Mr. Lewis Lloyd throwing his energy into the task of secretary, this magazine will succeed if success is possible. So far the circulation is encouraging, and it indicates that a real need, the need for a local magazine, is being met. For many years the Rev. Joseph Wood kept the *Seed Sower* going practically single-handed. When it was given up the loss was widely felt. The new magazine enters a field

that thus has had some valuable preparation. Three numbers have been issued, and if the standard it has set is maintained a growing circulation is assured. Its articles are short and bright, but are full of pith, and deal with weighty matters. One detects a certain emphasis, and in this lies no small part of its value, an emphasis on the organic life of the church with its correlative, the personal piety of the individual. May the magazine have long life and prosper.

Saturday, November 15, was a notable day in Birmingham. On that day the interdenominational Conference of Social Service Unions held its first meeting. It was splendidly attended. The Bishop was in the chair, and on the platform supporting him were representatives of all the leading denominations. The outstanding feature was one which the Bishop in his address might have emphasised more without going beyond the sentiment of his audience, namely, that the underlying basis of the gathering and the deep bond of union were essentially *religious*. It was not an ordinary nor extraordinary social aspiration that thus was seeking a fresh expression, but a common Christianity that thus was revealing its consolidating power and its practical meaning. It was this that made the gathering momentous. It was the beginning of an experiment in Christian Unity in Birmingham, and fraught with issues greater than anyone can know.

Before closing I must look a little further afield and make a note or two. Our church at Tamworth, which had been closed for several years, has been re-opened and is making encouraging progress under Mr. Gibbon. Warwick, too, which had been for a long time in low water, is, from all accounts, responding well to the efforts of the Rev. Gardner Preston, who was appointed about a year ago. The Rev. W. J. Topping and the congregation at Coseley are to be congratulated on the success of their sale of work for the purchase of a new organ. The organ was dedicated on November 20, and I understand that the necessary funds had all been raised. The Rev. W. Glynn Evans has had a hearty welcome into the district, and is settling to his first ministerial charge at Dudley.

We have one or two ministerial vacancies as well as the missionary posts to which I have referred, which it is to be hoped will be well filled when next I write.

NEW GRAVEL PIT CHURCH, HACKNEY.

OPENING OF ASPLAND HALL.

THE new school buildings which have long been such a crying need in connection with the work carried on at the New Gravel Pit Church, Hackney, were opened on Wednesday, December 10. A short dedication service was held in the church at 7 o'clock, conducted by the Rev. Bertram Lister. The address was given by the Rev. W. G. Tarrant, who took the place of the Rev. J. A. Pearson at very short notice. Subsequently the visitors inspected the enlargements and improve-

ments which have been effected in the school buildings, and at 8.15 a largely attended public meeting was held in the new school hall. After several apologies for absence and messages of congratulation had been read by the secretary, Mr. Harold Clennell, Mr. J. S. Harding, who was in the chair, expressed the great regret of all present at the enforced absence of the Rev. J. A. Pearson. He mentioned that their total estimates for the work amounted to £2,200, they had received £1,656 in subscriptions from members of the congregation and other friends, and the recent bazaar would probably realise £300, leaving a balance of about £200 still to be raised. The alterations and the large school in which they were gathered were, he added, a magnificent success, and their hearty thanks were due to Mr. Ronald Jones for his services as architect.

Mr. Edgar Worthington, President of the Southern Provincial Assembly, then declared the new buildings open in an interesting speech full of historical reminiscences. He emphasised the great attention paid to devotional feeling in churches and to practical convenience in school buildings at the present day. He rejoiced to hear that they were able to do work and supply needs which were not being met by other churches in Hackney. In a rapid sketch of the history of the congregation he referred to its long line of notable ministers, especially Dr. Price and Dr. Priestley, Dr. Belsham, Robert Aspland, and his son Brook Aspland. The long connection of the Aspland family, and their important influence, made it very suitable that the name should be attached to the new building, and he had great pleasure in declaring "Aspland Hall" open.

The Rev. Bertram Lister said that their new buildings were a recognition of the place of the Sunday school in the life of the nation. In day-school education it was taken for granted that they must have the best of everything, but this was still more important for the Sunday school. It was in that belief that all these alterations and improvements had been made. He emphasised the fact that they could get both the children and the workers, and mentioned, amid loud applause, the happy association with the school of their senior teacher, Mrs. Wood, who had been with them for 26 years, and of the secretary and superintendent, Miss Green, who had been with them for twenty-one years. Short speeches of congratulation followed by Mr. C. W. Cornish, treasurer of the Sunday school, who expressed their thanks to all the donors for their generous help; by the Rev. C. Hargrove, who brought the good wishes and congratulations of Essex Hall; Mr. Ion Pritchard, President of the Sunday School Association, and Mr. A. Savage Cooper, and Mr. A. A. Tayler, representing the London District Unitarian Society. A very happy and enthusiastic gathering came to an end with votes of thanks to Mr. Worthington and the other visitors, proposed by Mr. Bowles, and seconded by Miss Green, and to Mr. R. P. Jones for his services as architect, proposed by Mr. Charles Hawksley and seconded by Mr. Harold Clennell.

DESCRIPTION OF THE NEW BUILDINGS.

The addition extends from the north side of the old school building to the boundary of the church property; the large hall on the ground floor will seat about 250, and is approached direct from the road through the open space at the side of the church; it has complete cloakroom accommodation, so that it can be used independently of the rest of the premises. Ample light is secured by windows facing east, over the garden, and by others higher in the walls of the north and west sides; over one end of the hall there is a set of rooms for the caretaker, and the rest of the ceiling is arched in order to gain additional height. The walls have a dado of green stained wood, which is also carried round at the back of the platform. The heating is by hot-water radiators, and there is provision for a stage curtain, footlights, lantern screen, and gymnastic apparatus.

A door at the end of the hall leads to the kindergarten room, made from the former rooms of the caretaker in the old building, and the upstairs schoolroom has been divided to form four good classrooms, with an emergency exit to an external staircase to supplement the somewhat cramped and dangerous stairs by which this part of the building used to be approached.

The exterior of the new wing has been treated in grey rough-cast with purple-grey brickwork, and green Westmoreland slates, the colour-scheme being purposely kept unobtrusive in order to harmonise with the grey stonework of the church.

The architect was Mr. Ronald P. Jones, M.A.

THE LIBERAL MOVEMENT IN RELIGION IN JAPAN.

AN interesting report of the Rev. J. T. Sunderland's visit to Japan has appeared in the *Christian Register*. Mr. Sunderland is on a tour, as lecturer on the Billings foundation, which includes Japan, China, the Philippine Islands, Ceylon, and India, his chief object being to give lectures, addresses, and sermons illustrative of liberal religion wherever opportunities present themselves, and also to prepare the way for a series of Congresses of Universal Religion to which reference was made in a recent number of THE INQUIRER. Arrangements of the most satisfactory character have been made for holding one of the congresses in Tokyo, the responsibility for and management of which has been assumed by the Association Concordia. This insures that everything possible will be done to make the gathering one not only of local, but of national, importance, as the Association is an organisation of some eighty men of great prominence in education, business and public life which exists to promote better acquaintance and more fraternal relations between the great religions, races and nations of the world. Mr. Sunderland, besides preaching in Universalist, Unitarian, and Congregational churches, delivered sixteen lectures at universities and other institutions of learning, as well as literary and philanthropic societies, his audiences numbering

anything from 400 to 1,000. The Japan Peace Society, the Tokyo English Speaking Society, the International Press Association, the Association Concordia and the Friendly Society (a large association of working men) gave him special invitations to speak, and a large banquet was given in his honour by the Mohammedans of Tokyo and Yokohama, at which Professor Barakatullah, a learned Moslem scholar, presided, and addresses were made by prominent men representing different religious faiths.

UNITARIAN MISSIONARY CONFERENCE IN BOSTON, U.S.A.

THE *Christian Register* records the first public meeting and appeal on behalf of foreign missionary endeavours of the Unitarian fellowship held under the auspices of the Department of Foreign Relations of the American Unitarian Association. This marked a new departure from the traditional Unitarian methods and point of view, and has awakened much interest in circles which, though less liberal ostensibly, are ever broadening their survey, and assimilating ideas that would once have been considered unorthodox. The promoters of the meeting wished to counteract the prevailing opinion among Unitarians that foreign missions "are more or less of an impertinence, as well as a waste of effort and money," and although only a comparatively small number of ministers and laity attended the sessions, the discussions and services were characterised by real enthusiasm and fervour. It is believed that a movement has been initiated of the greatest importance to the cause which supporters of the liberal movement in religion in America and elsewhere hold dear. Among those who were present, in addition to Dr. Peabody, Dr. Charles Eliot, Dr. Dole, the Rev. W. C. Bowie, and other Unitarian spokesmen, were Professor Kirsopp Lake; Dr. Cornelius H. Patten, of the American Board; Dr. Lee S. McCollister, dean of the Theological School of Tufts College; President W. H. P. Faunce, of Brown University; and Professor M. Anesake, of the Royal University of Tokyo.

THE CARE OF THE FEEBLE-MINDED.

AT the annual meeting of the Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded, held in Manchester last week, an excellent report was submitted. During the past year there have been 269 children in the school and colony. Every bed is full and there is a long waiting list. In the colony at present there are 106 boys and 52 men, 45 women and 66 girls. Miss Dendy was heartily congratulated upon her appointment as one of the Commissioners under the Mental Deficiency Act. Unfortunately her new duties involve her resignation as honorary secretary of the Society, which she has done so much to create and raise to its present position of public usefulness. But the foundations have been well and truly laid, and the tradition which she has inaugurated of shrewd common sense combined with wide human sympathies

will preserve her forceful personal influence in the policy of the Society for many years to come.

CHRISTMAS APPEALS.

DINGLEY PLACE MISSION.

The Rev. F. Summers writes from 4, Durley-road, Stamford-hill, N., as follows:—"Will you kindly allow me to appeal to those kind friends who assist at this season of the year? I am in need of money for the Poor's Purse, new and cast-off clothing, boots, books, toys, &c. Letters should be sent to me at the above address, and parcels to the Domestic Mission, Dingley-place, St. Luke's, E.C."

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

The Rev. W. J. Piggott writes from Stamford-street Chapel, between 51 and 53, Stamford-street, S.E., as follows:—"Will you permit an appeal on behalf of the Stamford-street Chapel Mission Fund, which is of the character of a Poor's Purse, and, as with other missions, somewhat beyond? We have our Christmas and New Year's parties to arrange, certain destitute cases to help, choir requisites, &c., to supplement, and quite a range of miscellaneous necessities to meet, and the loss of Miss Bridgett leaves us personally and financially very much poorer. I especially appeal for odd jobs for a very honest and hardworking lad, now suffering from non-infectious skin complaint. Letters for hospitals and dispensaries, and parcels of clothing will also be most acceptable, and may be sent direct to me at Stamford-street Chapel. For the gifts already made I return very grateful thanks."

We desire to call attention to a sermon by the Rev. W. G. Tarrant, on the Question of Public Morals, recently issued in "The East Hill Pulpit." We think that its direct and forcible plea for purity of tone and high ideals will be found helpful by many people at the present time. Copies may be had from the Rev. W. G. Tarrant, 53, Westover-road, Wandsworth, S.W. 2d. in stamps should be enclosed to cover cost.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Balham.—Last September, Dr. Moritz Weston, of Croydon, conducted a week's van mission in the Balham district. Good meetings were held, and such was the interest aroused that several people gave indication of a desire for further knowledge of Unitarians and their faith. Inquirers were invited to a preliminary meeting in a public hall, and when their desires had been expressed, Dr.

Weston generously offered to give a series of six Sunday afternoon addresses upon subjects of interest and moment. Arrangements were promptly made, a meeting-place was secured in the Balham Assembly Rooms, and promises of payment towards its cost came from several of those interested. "The Ideal of a Christian Church," "The Meaning of the Modern Unrest," and "Is the Soul Immortal?" were the subjects of the first three addresses, and the attendances have increased on each occasion, over 40 people being present last Sunday. After the address questions are asked and suggestions made.

Birmingham: Small Heath.—A meeting of the Waverley-road Church Literary and Social Union was held on December 4, when the Lady Isobel Margesson gave an address on the "Woman Movement," and the following resolution was passed by an overwhelming majority:—"That we, the members and friends of the Waverley-road Church Literary and Social Union, beg to register our indignant protest against the method of forcible feeding employed on suffrage prisoners, and we would urge with utmost insistency the immediate repeal of the 'Temporary Discharge of Prisoners for Ill Health Act,' considering it both futile in effect and perverse of the liberties of English citizens who may be punished for misdemeanor, but not intermittently subjected to torture at the discretion of any Government or State official. We would further press upon the Ministers of His Majesty's Government both the necessity, justice, and expediency of bringing in a Government measure for the political enfranchisement of women at the very earliest opportunity."

Ilford.—A three days' bazaar was held in the school room of the Unitarian Church on Thursday, Friday and Saturday of last week for the purpose of clearing off the debt of £352 remaining upon the present buildings as a preliminary to enlarging the church. Mrs. Edgar Worthington opened the bazaar on the first day, Mr. Worthington presiding. On the second day, owing to the inability of Lady Schwann to be present through illness, Mrs. W. H. Drummond performed the opening ceremony, and Mr. E. R. Fyson, Chairman of the congregation, presided in the unavoidable absence of Mr. C. Fellowes Pearson. On Saturday, Lady Bethell, who was accompanied by Sir John Bethell, M.P., opened the bazaar, Sir Arthur W. Biggs occupying the chair. Among others present on the different days were the Rev. Henry Gow, the Rev. J. F. Brown (of Wycliffe Congregational Church), the Rev. Gordon Cooper, and the Rev. W. H. Drummond. The arrangements for the bazaar were under the charge of a special committee, with Mr. Arthur Beecroft as the hon. secretary, and Mr. J. G. Foster as treasurer. Mr. Beecroft's services were simply invaluable, and the success of the bazaar was in a large measure due to his untiring zeal and energy. The gross proceeds amounted to nearly £250.

Isle of Man: Douglas.—Under the auspices of the Missionary Conference, the Rev. W. T. Bushrod (Chorley, Lancs.) paid a visit to Douglas on Sunday and Monday, December 7 and 8. Upon the invitation of the minister of the United Methodist Free Church, Mr. Bushrod gave an address on Sunday afternoon to the P.S.A. Brotherhood on "Sacrifice and Service," about 150 being present. The chairman, in a speech acknowledging his indebtedness to the writings of Dr. Stopford Brooke and Dr. Channing, introduced the speaker as a Unitarian minister, and pronounced his sympathy and willingness of co-operation with all who revered the same Master and laboured for the coming of the Kingdom of God. Mr. Bushrod was accorded an attentive hearing, and it was subsequently decided that he should be invited to address the Brotherhood on any future visit to the

island. Public worship was conducted on Sunday evening by Mr. Bushrod in the "Westminster" boarding house, the use of which was kindly offered by Mr. R. Hotchkiss, the subject of the address being "The Living Christ."

Leeds.—The County Bazaar organised by the Yorkshire Unitarian Union has been held with great success, and the amount aimed at—£1,000—has been realised. As our report has been delayed, we are unable to give further particulars this week.

Leeds.—The Rev. R. Nicol Cross, preaching on Sunday last at Mill Hill Chapel on the prophetic theatre of the present day, said that the experiment of a repertory season in Leeds thrust a serious question upon the consideration of the churches. The whole Christian community, he maintained, ought to be far more interested in that particular movement than they were. They were forced, as an association of people banded together for the purification and elevation of the standards of thought and life, to be interested in every institution which was exercising a powerful attraction and wielding a powerful influence on the population. If forced to the conclusion that the theatre had only a tendency to undermine morality and lower the standard of life, then it was their duty as Christians to warn and to condemn it; if, on the other hand, they saw in it or in any particular movement connected with it an instrument of necessary education and a factor of indispensable progress, then it was equally the duty of the Church to co-operate with it and to encourage it. The repertory movement was a movement in which dramatists, in their enthusiasm for facts, had given them a drama of ideas; they were working at the very roots of the human mind and soul, and seeking to show how its motives worked out in history. It was a drama not primarily of amusement but of education; full of romance, the romance of ideas, of forces, of facts. It was a drama essentially of sympathy and insight, a drama of atonement which had a social vision. They might at times find many things in it about which to disagree. There was, perhaps, a tendency to confine realism to only one-half, and that not the best half of life, and to dabble too much in moral failure and disaster, especially in regard to marriage. But the movement was one which people must think about seriously and earnestly, and which the pulpit and the Church must welcome because it demanded that consideration from them. It may be added that the repertory season in Leeds, which has been a great success, has been splendidly supported by members of the Mill Hill Chapel congregation.

Liverpool: Bootle.—A successful bazaar was held on December 3, 4, and 5, in the Free Church Hall, with the object of adding to the endowment fund initiated by the Rev. J. Morley Mills. At the close of the third day's proceedings it was announced that about £520 had been realised. The bazaar was opened by Miss E. G. Holt, who was accompanied by her mother, Mrs. George Holt. Messrs. C. Sydney Jones, M.A., and W. C. Rawlins, J.P., performed the opening ceremony on the succeeding days. The Rev. H. W. Hawkes (Minister Emeritus) occupied the chair on Friday. Grateful acknowledgments are made of help rendered by more than twenty branches of the Women's League, and by individuals both near and far.

Liverpool.—The Ullet-road Church congregational soirée was held on December 4, when, in spite of very inclement weather, there was a representative gathering. The chair was taken by Mr. C. Sydney Jones. Speeches reviewing the past year and the present condition of the church were given by the ministers, the Rev. J. C. Odgers and Dr. Rattray

Dr. J. Edwin and Mrs. Odgers, of Oxford, were present, and the former gave an address "introducing" Dr. Rattray, and referring to the time when he himself was assistant minister at Renshaw-street Chapel.

London: Islington.—On Wednesday, December 3, the jubilee of Mr. J. T. Mackey's connection with Unity Church schools, as teacher and superintendent, was celebrated in the school room by a large gathering of friends, teachers, and scholars, both past and present. Dr. Tudor Jones presided, and Mr. Mackey, Mrs. Bartram, Mrs. Sydney Titford, Miss Tyler, Mr. Alfred Wilson, Mr. F. Leyden Sargent, Mr. Stuart (secretary of schools pro tem.), the Rev. W. Wooding, B.A., Messrs. Waters and Rodger were on the platform, and most of them gave short speeches. Dr. G. Dawes Hicks and the Rev. E. Savell Hicks, M.A., with others, sent congratulations. An illuminated address was presented, on behalf of teachers and scholars, by Mrs. Sydney Titford, to Mr. Mackey, who expressed his warm thanks and his hopes that strength might be given him to carry on his work for the church and schools.

London: Wood Green.—The annual sale of work was held in Unity Hall, on Friday and Saturday, December 5 and 6, the opening ceremony being performed on the first day by Mrs. Ernest Coventry, and on the second day by Miss Brooke Herford. The work of the church is largely dependent upon the funds raised by the annual sale. A sum of £125 was realised.

London: Woolwich.—At a meeting of the Church Council of Carmel Unitarian Chapel, held on Wednesday night, December 3, it was unanimously decided, with the hearty approval and generous support of the London District Unitarian Society, to invite the Rev. D. Delta Evans to conduct the Sunday services and undertake the pastoral oversight of the church for the next six months, when the possibility of the appointment of a settled minister will be reconsidered. Mr. Evans has agreed, and will formally enter on his duties on December 14.

Mexborough.—The Sheffield and District Unitarian and Free Christian Sunday School Union held their quarterly meeting at Mexborough last week. It was well attended, all the schools, especially Mexborough, being well represented. Unfortunately the Rev. J. A. Pearson was unable to be present, and the paper he had promised was read by the Rev. A. H. Dolphin, the subject being "The Essential Thing in the Sunday School." A very interesting discussion followed.

Nottingham.—The annual soirée of the High Pavement and Christ Church congregations was held in the schoolrooms on Wednesday evening, December 3, when an opportunity was taken to welcome Mrs. Ballantyne, who had not previously met the members. There was a large gathering, and in the course of the evening Mr. E. Wilford, chairman of the Council, and the Rev. J. C. Ballantyne, addressed the meeting; and Mr. G. Bryan made an appeal for help to complete the Chapel Restoration Fund. Music and songs added to the pleasures of a very happy gathering.

Poole.—As the result of a sale of work which was held in the Unitarian school room on Wednesday, December 3, to raise funds for necessary renovation work to the church, a sum of just over £20 was realised. The opening ceremony was performed by the Deputy-Mayoress, Mrs. Herbert S. Carter, in the absence of Mrs. William Carter. The Rev. W. B. Matthews presided, and those present included the Rev. V. D. Davis (the secretary of the Southern Unitarian Association), the Rev. H. Shaen Solly, and Mr. Charles Isaacs, J.P.

NOTES AND JOTTINGS.

WOMEN'S LABOUR AND DRINK.

M. Brioux is claimed as an ardent advocate of Feminism, and Mrs. Bernard Shaw's version of his play, "La Femme Seule," which was produced at the Coronet Theatre on Monday, might really be called, says one critic, "Round the Woman Question in 2½ hours." Nevertheless, he admitted to a *Pall Mall Gazette* representative in Paris that he is on some points a "reactionary," and "hopelessly old-fashioned," and thinks that woman is in her right place in the home. Believing as he does that "the amelioration of the lot of woman resides in the improvement and the education of man," he addresses himself to the latter with a view to showing him the necessity of providing for the woman, thus enabling her "to remain at home, the guardian of his hearth, his constant counsellor and companion." "Do you know," he said, referring to the fact that so many men have not the courage to marry, "that the money paid for women's labour in Belgium (according to the statistics three years ago) was practically the sum expended on alcohol, by which I mean spirits, and not merely beer and wine. I have not the figures by me for England and France, but I am certain that they would be equally eloquent. Don't you think it would be better for the nation if those men, instead of spending their money in the 'cabaret,' took it to their wives?" "From what I might term a business point of view," he said further, "it would be a better investment to prepare the child for the future than to earn a little extra money now."

PRIMITIVE RACES OF EAST AFRICA.

There are many large tribes in various stages of barbarism in East Africa about which as yet very little is known. As they come more or less into contact with Europeans, many of their laws, institutions, customs, and beliefs will necessarily be modified or corrupted, and it is important that a record of these should be obtained before it is too late, in the interests of science, history, and religion, and in order to facilitate Government dealings with the natives. This is a matter which has aroused the interest of the leading anthropologists in this country, who have drawn up a memorial, which is to be presented to the Colonial Secretary, urging the importance of appointing a Government Anthropologist in Central and East Africa. It is pointed out that the comparatively small cost would soon be covered by the economy effected through the avoidance of punitive expeditions and petty wars that are aggravated by official ignorance of tribal usages.

HOW THE POOR LIVE.

Mrs. H. B. Irving, who once delighted all London with her winsome impersonation of Trilby, is at present much more engrossed in the needs of poor mothers in Somers' Town than in the doings of the theatrical world. She has been describing some of her experiences to a *Daily News* representative, and we have a pleasant picture of her marketing at the

costers' stalls (when it is not advisable to give money to relieve necessitous cases), buying three pounds of potatoes for a penny, and carrots and onions by the ha'porth. Sometimes she helps to prepare the food herself, and it seems to be her mission to give hints on domestic matters to the housewives she is in the habit of visiting as unobtrusively and simply as possible. "The average working man of Somers' Town and St. Pancras," she says, "earning 20s. to 25s. a week, and having a family of six or seven children, none over school age, will spend 9s. a week on food, leaving 7s. or 7s. 6d. for rent, and the rest for light, coals, &c. Of the 9s. allowed for food from 3s. to 3s. 6d. is spent on the father's victuals. He is the bread-winner, and must be nourished. That means that the rest of the family lives on about 8d. a head per week." Something is done to make up for this terrible state of affairs by supplying dinners at 1d. per head to nursing and expectant mothers, but these simple facts shed a good deal of light on the struggle for existence in the poorer parts of London, and show the difficulties which beset those who wish to see these conditions altered.

WOMEN IN PARLIAMENT.

In Finland there are now twenty-one women sitting in Parliament, most of whom (to quote from Madame Pärssinen, M.P., who is now in England) have been workers—domestic servants or mill-hands—though there are several teachers like herself. The intellectual women of Finland take much less interest in politics than the working women do, which probably accounts for the very large number who sit as Socialists. The work is excessively hard while the session lasts, and some women have found that it makes too great a demand on their health. For this reason women with young families are never encouraged to offer themselves as candidates, "because Parliamentary duties really require all one's time—at any rate, when the house is in session." Mme. Pärssinen thinks that the great advance of the women's movement in Finland is largely due to the fact that boys and girls are educated together, but the peculiar position of Finland and the way in which men and women alike have fought for the preservation of their national freedom has also had a great deal to do with it.

THE STUDY OF INEBRIETY.

In the course of a recent lecture on the study of inebriety at the Royal College of Physicians, Edinburgh, Sir Thomas Clouston laid great emphasis on the fact that while the action of strictly moderate quantities of alcohol on the mind differed in different individuals, there is no brain which may not be damaged by the excessive use of alcoholism. Alcohol, he said, should not be used at all during adolescence, and scientific facts suggested the necessity of complete abstinence from alcohol of persons with a nervous constitution of brain or a bad nervous heredity. "My studies and experience of the psychology and social effects of alcohol," he said, "and of the clinical symptoms it produces, have led me to one conclusion which I cannot sufficiently

accentuate. It is this; that there is an extraordinary want of knowledge among the public, and especially among young men of all classes, as to its real effects. One practical difficulty is that alcohol is so common a part of our diet.... Men and women do not study, and do not know, and are not instructed in regard to the innate constitution of their own brains, their heredity, and their temperament." Sir Thomas Clouston further said that much mischief would be prevented if strong drinks, such as whisky and brandy, were only used for medical purposes. He saw no objection to the absolute prohibition by statute of the stronger drinks, except for medical purposes.

THE MONTESSORI SYSTEM IN THE UNITED STATES.

Mme. Montessori is described in the *Tribune* as the most interesting woman in Europe, and Americans who have lately been growing a little dissatisfied with the educational methods which they once thought perfect, are preparing to take a great interest in the lectures she will deliver during her month's tour in their country. In the last year or so, something like seventy Montessori schools have been started, and the eagerness to try new methods is proved by the work which is being done by Federal organisations such as the Children's Bureau, and by the education offices of many of the States. New Jersey has legislated in favour of special classes for exceptional children, and Rhode Island has introduced the Montessori system. Of course, in America as elsewhere, this original theory of education will meet with criticism as well as approbation, but we imagine that less will be said than in other countries in a land where individualism counts for so much, about the dangers of liberty, and of allowing the child to rely almost entirely on its own powers of observation and self-restraint.

SUSTENTATION FUND

FOR THE

Augmentation of Ministers' Stipends.

AT THE ANNUAL GENERAL MEETING, to be held on **Wednesday, February 11, 1914**, the Contributors will have to elect two Managers in place of Mr. John Dendy, who has retired, and of Mr. T. A. Colfox, who is about to retire; and a Manager in place of Sir Edgar Chatfield-Clarke, who retires by rotation and is eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before January 1, 1914.

HAROLD F. PEARSON, *Hon. Sec.*,
22, College Hill, London, E.C.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Morning, 11.15. Evening, 7.
December.

14. Rev. WILLIAM JELLIE, from Wellington, New Zealand.

21. Rev. NEANDER ANDERTON, B.A., of Monton.

28. Rev. JAMES HARWOOD, B.A. (Morning only; no evening service.)

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

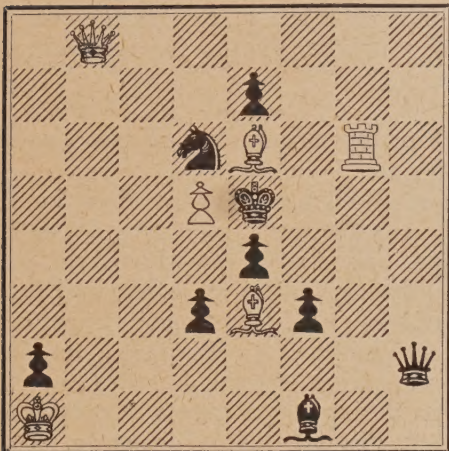
DEC. 13, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 36.

By P. KLETT.

BLACK. (9 men.)



WHITE. (6 men.)

White to play and mate in two moves.

SOLUTION OF No. 34.

1. K. Kt8 (key-move).

Correct solutions have been received from the following:—Arthur Perry, Edward Hammond, F. S. M. (Mayfield), D. Amos, E. Wright, A. B. (Liverpool, also No. 33), H. L. (Torquay), Thos. L. Rix (also No. 33), A. J. Hamblin, W. T. M. (Sunderland), E. C. (Highbury), R. B. D. (Edinburgh), Geo. Ingle-dew (also No. 33), W. E. Arkell, Rev. B. C. Constable, Dr. Higginson, L. G. Rylands, Rev. I. Wrigley, R. E. Shawcross, W. S. B., and Geo. B. Stallworthy.

ANSWERS TO CORRESPONDENTS.

Rev. B. C. CONSTABLE.—I am sorry for the omission, but you say K. Ksq a second time! It is surely 1. B. Ksq.

H. L. (Torquay).—Like you, I hope to be free of errors in transcription, though I am unable, so far, to elucidate the mystery of No. 33. Meanwhile may I quote your own transcription of No. 34: K to Kt sq., when you obviously mean K to Kt8.

W. C. COUPLAND.—Kindly let me know which of Mr. Locock's problems requires explanation. I did not see the book through the press, but helped him to select its contents.

As to No. 33, I am still without news. The entries were published for solution in open competition, and I cannot understand how this glaring second solution escaped everybody. All unsound problems were supposed to be eliminated by the solution tourney before submission for my judgment; consequently I did not trouble to search for inaccuracies. The "cook" can be stopped by the addition of a Black P at KR3.

The position quoted this week is, in the opinion of the writer, one of the finest two-movers in existence.

"Chess Year-Book" for 1913.—This annual volume is in course of preparation. The problem section is in my hands, and I have just passed final proofs of the principal prize-winners of the year under review. The book will be published by F. Hollings, 7, Great Turnstile, Holborn, W.C., in a week or two, price 2s. 6d. It contains a mass of statistical matter about chess tournaments, &c., both at home and abroad.

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